[Figure 1 (cont.)]

190 L. S. B. Leakey.—*Some Notes on the Rites of Kenya Colony.*

[1] As only those candidates who belong to a given village may be operated on in that village, it is seldom that there is more than one circumcised at a time, but should there be two or three candidates belonging to a single village they would be circumcised together on the same day at the same time. There is no elaborate ceremonial accompanying the operation or preparatory to it. A boy will continue herding his cattle until the late afternoon of the day before that fixed for his circumcision. He is then fetched back to the village and has his hair shaved off by his mother, and has new sandals and a new skin dress given to him. This dress must be made of the skins of four goats born together, and will be worn the following day during the operation. The actual operation takes place next day, either early in the morning or in the middle of the day. If it is in the morning, the cattle are kept in the yard until the ceremony is over, but if it is in the middle of the day the cattle must be brought into the yard and kept there during the ceremony, for it is absolutely essential that the cattle shall be in their enclosure during the whole of the ceremony. Sheep and goats are not included in this rule. The boy (or boys) sits on an ox-skin in the courtyard in front of his mother's hut wearing his new goat-skin dress and sandals, and the operator performs the operation with a special small knife without any elaborate ceremonial. The boy then retires to his hut to convalesce. A fat ram is killed for the patient, who is fed on meat boiled in fat and on plain cold fat, "*so that he may get well quickly.*" After about five or six days the other boys in the district who have already been circumcised and have recovered, call for the boy, and he joins their band for the period of their novitiate.

¶ 2 ¶ 3 The Novitiate.—The period of novitiate varies in length of time, as a boy must remain in the novice stage from the time that he is circumcised until every other candidate has been circumcised too. Usually a period of about two years elapses between the time of the last existing ceremony and the time when the last candidate has been operated upon. Then the group undergoes the hair-shaving ceremony which marks their transfer from the novice stage to the warrior stage; thus, the last few to be circumcised may only have a few weeks in the novice stage, while others may be about two years in that stage. During the novitiate, there are certain rules and regulations which must be observed by the novices. They wander about the country in bands armed with bows and bird-arrows visiting more especially those villages where they hear that fresh candidates have just been circumcised, and collecting them in their groups. During the whole novitiate period the novices must not eat their hair at all, nor may they indulge in any form of sexual intercourse, nor may they use evil odors, but only ghee fat on their bodies. They are required to shoot as many birds as they can, and to skin them and stuff them roughly with grass, and tie them to their hair as a decoration. More and more skins are added to this head-dress as the weeks go by, until at length a boy has a complete wig of stuffed bird skins. Certain birds must on no account be so used, notably birds such as pigeons, doves, and

[233] villages the shields are removed to allow cooking to take place with the owner's
[234] own wives. The main method of preventing cooking is said with meat, but to a much
[235] lesser extent. If a man has several good meals he hangs shields on a few of them at
a time in order to see his meals in rotation.

[236] *Blood-letting.*—Among the Masai, blood is a staple article of diet. It is often
[237] drunk hot and fresh, or cooked with bits of fat and meat into a "blood-pudding,"
or else mixed with fresh milk and allowed to curdle.

In order to obtain blood every sheep and every head of cattle is bled at intervals. Cattle are bled by one method and sheep by another. In the case of cattle, the animal is seized and held, and a thong is then tied round its neck until the vein on the side of the neck swells up under the pressure of the thong. The vein is then punctured by means of a special instrument which may be termed a "blood-letting arrow." The blood-letting arrow consists of a small sharply shaft into the end of which a small flat blade is inserted. This blade has a curved edge and is very sharp. This arrow is used with a special bow which is always small and usually very roughly made. The arrow is not shot from a distance, but placed against the swollen vein. The bow string is only pulled back very slightly and when released drives the arrow just far enough to open the vein. The blood is caught in a gourd and the animal released.

Sheep are bled by a different method; the animal is held and a small incision is made just above one eye and blood drawn off.

[242] [243] *Meat-feasts.*—Young men and old alike indulge in frequent meat-feasts, meat being a staple article of diet. No man may eat meat inside the villages, so meat-feasts take place either in special huts built at a little distance from the villages, or in a cave if there is one near by.

There are certain rules and regulations concerning meat-feasts, as follows:—

(1) No man may eat meat that has been touched by a woman.

[244] [245] (2) No Masai may slaughter cattle himself. In every case a man of the Wanderobo tribe must be called in to kill the animal, and he must be rewarded by being given a part of a thong.

(3) The neck, stomach and some of the intestines are always given to the women, who may cook and bith them. The breast must be given to the man to whom the slaughtered animal belonged.

(4) During a meat-feast, some at least of the hostess must sleep in the hut or cave where the meat is, and it is usual for all to do so. If by any chance the fire should go right out in the course of the night, it would be considered a very serious matter indeed. In such a case no one inside the hut may go out by the normal entrance, but must break through the walls (in the case of a cave they must break through the brushwood screen which is invariably built across part of the entrance to the mouth of the cave), and all the meat that is left over must be deserted and left to the hyenas. The breaking of this rule is said to result invariably in the death of the miscreant.

449 S. Nyanza Dist.—*Further Notes on the Rituals of Kenya Colony.*

CH *Baptism. Ear Slit.*—In past times circumcised boys were severely punished by the murram if they had sexual intercourse with a girl of any sort. This is no longer the case, probably because the murram are afraid of Government interference should they ill-treat the boys.

[illegible] Should an uncircumcised boy have intercourse with a married woman he may, when his case comes to be circumcised, fail to find an elder who will sit behind him according to custom and hold him during the operation, but may have to sit unsupported. In an instance which I observed a boy who had so offended was circumcised in the form on payment of a fine of four cows.

[illegible] The elders who decide when a new circumcision is to take place are those of the *Ch'Piem* generation to that which is about to be circumcised.

Ch'Piem means a foreskin, and its significance is explained below under explanation of generations and ages.

Ceremony of Setting the Circle by the Horns.—The Masai call this ceremony *Enkiboni o Ai'Ching*, which means the tearing of the ear. *Ai'Ching* is the general word for an ear and is not confined to the ear used at the ceremony. It must be performed first by the *Il Kidongi'ski* section. I have not seen it performed.

CH *Circumcision.*—I will endeavour to describe a circumcision as I saw it. On my arrival a few minutes before session the two boys who were candidates were standing naked and shivering outside one of the village gates. They had previously been completely shaved. An old man poured a little water over each from a pannikin. Six holes were brought out and each boy sat on one. Each boy was held by an elder sitting behind him. They were just outside the village with their backs to the thorn fence which encircles the village. The operator appeared and circumcised each in turn. He was a Kikuyu and performed the operation with a dirty-looking razor of a type made in Birmingham or Germany.

[illegible] As soon as the operation was finished sore medals were put on the boy's feet by the elders; and the elder who was sitting behind him stood up, still holding him, and walked him off backwards through the village gate.

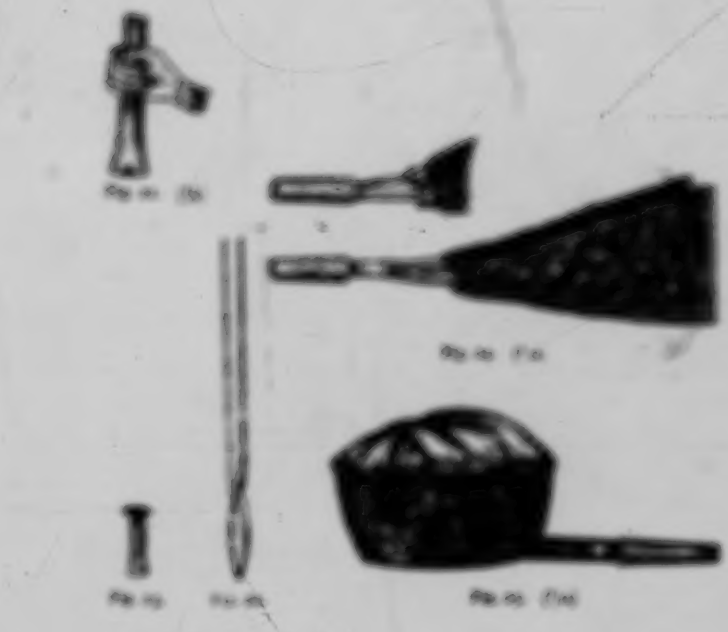
As soon as both boys had been circumcised the operator rushed off to repeat the performance at a village near by before the sun was high. I went back into the village with the elders. One of them drew blood from the neck of an ox for use of the candidates. We went into the hut of the mother of one of the candidates, where [illegible] the boy sat silent on a bed while we elders refreshed ourselves with honey wine. The boy is not allowed to speak for a period after the ceremony, but I have forgotten the length of the period.

A branch of a tree is tied to the front of the boy's mother's hut by twelve thongs passed through the wall.

CH *The Rituals.*—Nowadays the novices do not used to remain in this stage till all the other candidates have been circumcised, but shave after a few months. They

(p. See p. 226.

two the shape of a pestle, the lower end of which is somewhat compressed. Working with it is pounding, not hammering. The rasp (of grooved or geometric, Fig. 33 (1) /see footnote 1 above/) consists of two pure that are joined by a pin mechanism. Their grip ends are long, the grasp ends short. The most striking object (Fig. 33 (3) /see footnote 1 above/) is[illegible] or elephant has the most shape. The bellows [illegible] is [illegible] represented in two forms. The one very widespread in Central Africa, which consists of two conical bags made of sheepskin or goatskin (Fig. 34), is the most common. In the lower end of each bag is such a wooden plug, like a stopper, through which passes an iron rube 33 centimeters long. In place of the latter there is also often a wooden tube, or for both bags together a forked branch fastened on like a tube. On the upper, wide end of the bag two sticks are sewed on with small thongs so that they form the opening to a rim. The one using the bellows -- usually an old man or a woman -- grasps with each hand one of the two bags at the upper end, so that they, upward with the stretching of the bellows by spreading out the hands, let air enter. With the following pressing together of the bellows, by squeezing the sticks together, [Figs. 33-35 appear here/ one presses the air from sliding back again and drives it through the lower iron tube. Both iron tubes open into a clay tube [illegible], at present lying in the fire. The two bags of the bellows are manipulated in such a way that with the stretching of one the other one is squeezed together at the same time. The other type (Fig. 33) consists of a wooden bowl -- covered with skin for durability -- upon which is tied, outright, a leather bag that has a round hole on top. In using the bellows, one inserts here the thumb of the right hand and with it stretches the bag upward. With the compressing of the bag the hole is closed with the palm of the hand. Below at the side of the wooden bowl is found the air tube.



316 325 Where bronze deposit the ferruginous sand (or slag) [illegible] as brass, that is, sand from which spears are forged, this is /[illegible]/ scraped together in small heaps, cleaned superficially by having water poured over it repeatedly, and then, packed in leather bags, conveyed to the workshop. In order to extract the iron from the sand, one sprinkles a handful of iron sand into the fire every five minutes and on top of it each time another two to three handfuls of charcoal. When, after about two hours of this procedure, the outer slag is broken, one has a few little pieces of iron sponge of hen's egg size all together, which then ^,or being made red-hot repeatedly, can be further worked. For this the in- 325 257 dividual pieces, under sprinkling with crushed snail shells

[illegible]

326 [illegible]
(324)
[346]

1. From [illegible] and [illegible].

are welded together. At this stage, the extraction of iron is very difficult work. Therefore it is still found only rarely today. For the most part one works iron ore, which everywhere in the Ismeni country in the Senzibo district of Sarro. Pieces of wire 15 to 20 feet long are twisted together; when they are red-hot, they are sprinkled with small shells and then hammered together. The object ready to begin, for example, a sword blade, is smoothed and polished with volcanic clay and sharpened on a stone. The principal
326 products of the blacksmith are axe, spear, sword, and knife. The two parts of the spear, blade (ai ehii, ehiiki) and socket (ai hanzi, ai ilanzi), a blacksmith with his helpers should make in one day.

326
413

Fig. 414 (½)

326 sword (ai zibu hinh, ai zibu hinu) and 20 (ai dibu, ai dibui) in half a day, the other smaller objects, such as knife (ai ehmi), awl (ai ehui, ai ehi), axe for cattle breeding (ai ehihi, ai ehihiu), arrow points (ai hanzi, ai hanzi), razors (ai ehihi, ai ehihiu), tweezers for plucking the beard (ai hudu, ai hudui), in a still shorter time. As payment he receives for a spear two goats or an ox for a sword, a large livestock-bell (ai gonzo, ñ gonzui) for an
(435)

/115 cont./

326 ax or ten arrow points, a goat each; for the other things he is paid
[435] with milk. If the orderer furnished the iron wire, only half of the prices named is given as payment for the labor.

From thick brass and copper wire (os sojai, es soja; os sojai ebor, brass wire; os sojai sdó, copper wire) the blacksmiths draw thin wire. For this they use as tools the eñ gâuo and the ol gamĕt. The former is an iron approximately a foot long (Fig. 26a), which is an inch thick in the middle and on both sides often tapers to points. In the center it has a few conical holes of different widths through which the wire is drawn. Not infrequently the en gâuo also consists only of a piece of strong sheet iron that /116/ is not pointed at the ends. The ol gamĕt (Fig. 26b) serves as tongs and has the shape of sugar tongs whose grasping arms are squeezed together by an iron spiral
325 drawn around them. The drawing of small pieces of wire is done by hand, whereby one man grasps the eñ gâuo, the other the tongs. For larger work the former with its two points is wedged into a forked

[413]

Fig. 26b.

wooden block, while the wire already drawn through is fastened to a roller resting on two forked branches. By a slow turning of it the wire drawing then proceeds. In order to make the wire still thinner, it is drawn a second time through an iron with a smaller hole. The
306 spiral-shaped neck-ornament of the Masai women (es segengei e
301 murt), the double-spiral earrings of thick brass wire (es surudiai,
325 surudia) the women and old men, the arm and leg cuffs of iron
462 wire (es segengei, with designation of the part on which they are worn), as well as the tin ear-pendants (ol aimír, el aimér), are made by

/333 cont./

* 539 *773 *171 *121 304 The situation is different with regard to the question whether it was perhaps peculiar to the Semites in general to trace circumcision back to a divine command. We know from the Bible that the Israelites trace it back to this. The law according to which the uncircumcised could not be initiated into the secrets of the temple and of science points to a similar view among the Egyptians. I do not know how the Babylonians thought concerning this point. The Mohammedan and Christian peoples, for obvious reasons, can not be considered in answering the present question. Thus there remain only the peoples of interior Africa who are as yet uninfluenced by Islam and Christianity. Now among these I found both among the Masai and among the Semitic Tatoga people and the Semito-Nigritians of the Iraku area the belief that circumcision was ordered for human beings by God.

* 539 *773 *171 *121 304 • 413 /334/ Finally, it is still to be pointed out that the tradition of the Masai is also familiar with the use of the reed splinter (os sangasch) for the operation on the human body in prehistoric times. When the angel Ol dirima brought the Masai the ten commandments, it mentioned in the 8th commandment the use of the os sangasch splinter for the cutting of the umbilical cord. Later God prohibits the Masai the use of it, for it is a prohibition when he commands that from now on the ol moronja is to be used for the same purpose. Thus we find here a further parallel between the Israelitish tradition and the tradition of the Masai, for since all of the Israelitish law is made up of commands and prohibitions of God, we may assume that the traditional prohibition of the reed splinter in the myth was based on an expression of divine will (1).

1. The fact that among many Negro peoples too the reed splinter is used to cut the umbilical cord is meaningless for the above question and signifies only that even beyond the wood stage the freshly torn reed splinter was retained as an aseptic instrument for those operations for which it was adequate and suitable. A similar instrument is the tap root of a species of lucerne, pulled out

/334 cont./

*539
*773
*171
*121
[804]
[413]

/footnote 1 continued/ of the ground as needed and carefully freed of its rind, which the Wadschagga use as a uterus probe to induce abortion, as I observed on Kilimandscharo.

The Naming of God

We find a further correspondence in the traditions of the Masai and Israelites in the fact that in the period before the lawgiving, whose epoch is bounded in the Bible by the beginning and end of the works of Moses, God bears a different name than he does afterwards, and that among both peoples the fact of the change of name is handed down by a divine word from this very epoch. 2nd Moses /Exodus/ 6, 2 and 3 reports: "Then God spoke with Moses and said to him: I am Jahve /Yahweh/. I have appeared to Abraham, Isaak /Isaac/, and Jakob /Jacob/ as El Schaddaj (2);

2. I.e., the Almighty.

but I have not revealed myself to them under my name Jahve." And in the tradition of the Masai, the angel Ol dirima speaks at the command of God in the first of the ten commandments: "There is only <u>one</u> God. He has sent me here. Heretofore you called him E'majan (3)

3. = The Forgiving One, the Pardoning One.

or E'magelani (4);

4. = The Almighty.

from now on you shall call him 'Ng ai." It is to be noted especially that the meaning of the names El Schaddaj and E'magelani is the same, the Almighty, and that further E'majan is the Forgiving One, the Pardoning One, an epithet that in the Bible is often applied to God, for example, 2nd Moses /Exodus/ 34, 6, where Jahve calls